28: Spiro--95 [4] (1947-48) 1949 Woleaians
116, 856, 802 Ifalik

"Talking is stimulated by the parents. When the baby shows signs of talking, they encourage him to acquire a vocabulary. For reason, which I could not ascertain, they first teach them to count. (14)

Parents take great pleasure in their children's speech, and are praised by others for the progress their child makes."

"14. The children learn not only how to count, but the motor behavior associated with it. That is, the people often count the number of persons in a house by pointing with their lips. The children soon pick up this motor behavior.

It may be pointed out, incidentally, that lip pointing is also a sign of agreement or affirmation. The women, who were quite shy at first, would answer questions in the affirmative by pointing their lips."

28: Spiro--95 [5] (1947-48) 1949 Woleaians
116, 856, 593 Ifalik

"Parents and other adults encourage children to walk, when they first show signs of walking, but they do not stimulate them to walk prematurely. As they take the child to the lagoon in the morning, they may hold his hand, permitting him to walk, rather than be carried. (15) The baby's walking is facilitated by a wicker-work structure, built like a play-pen. It has a narrow base, and the sides fan out as they extend from the base to the top. The infant is placed in it at certain times, and his standing is supposed to strengthen his legs. (16)"

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"15. With reference to sibling rivalry, it is of interest to note that older siblings have been observed knocking down their younger siblings when the latter begin to walk.

16. This structure presents a minor light on the form-function controversy in anthropology, and illustrates the danger of interpreting a culture trait on formal grounds [96] only. Its form looks like a play-pen, and I was confident that it was. Later as I came to know the culture, I was perplexed: why should a play-pen be used in a culture in which small children are never left alone. It was not till a number of months had passed, and I had actually seen one used, that my question was finally answered."

28: Spiro--97 [2] (1947-48) 1949 Woleaians-I 2
116, 856, 593, 621, 821 Ifalik

"As the child grows older and becomes aware of the world about him, he also becomes aware of the patternings of relationship and of interraction between himself and others about him. Before examining the pattern of those relationships, it may be well to point out two facts of general consideration. Though the family is the most important institution in defining patterns of interraction, the family is not as crucial a group here as it is in other cultures for two reasons. In the first place, the family is seldom together at one time. The father is in the canoe house, the mother in the taro patch, the children are playing, the young people are about their activities. There are few meals at which the entire family is present, or required to be present, people eating when and where they choose. On the other hand, there is little distinction between one's own relatives and 'strangers.' Every one knows every one else in the village, so that the child moves in a world in which there are no strange faces or strange people towards whom one's behavior must be different. All individuals look alike and all treat him alike. If he is hungry any of them give him food; if he needs something anyone will try to satisfy his need. Every house is open to him and he never has to learn that some houses are different from others; he can walk into any house (without knocking) at any time of the day or night.

These two facts add up to one general point of psychological significance. Children grow up in an atmosphere of at-homeness with many people, but there are no deep ties

with a particular group of people, known as the family. There is a more intimate relationship between the child and his household than with other people. But, except for infants, there is no greater intimacy between the individual and his primary family than between him and his household."

"This also indicates the precocious maturation of the girl, as compared to the boy. Girls that I had thought were in their early twenties, I later found out to be younger sisters of the young men that I spent my time with. This early maturation continues into old age. Women age much more rapidly than men. Middle aged women look like old women, as compared to their husbands who maintain a very youthful appearance."